# IQBAL SCIENCES

## A USER'S MANUAL

*A framework for understanding human development through history, thought, and will*

Khurram Ali Shafique

Beta Edition · 2026

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A framework for understanding
human development
through history, thought, and will

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Khurram Ali Shafique

2026

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## Disclaimer

This handbook presents a conceptual framework developed by the author. It is intended for educational and exploratory use.

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# Foreword

> *'When you have eliminated the impossible, whatever remains, however improbable, must be the truth.'*
>
> — Sherlock Holmes

This handbook is a concise statement of a framework I have been sharing in my writings since 2007. The observations underpinning this framework have been explained in detail in my other books, workshops, online courses, and explainer videos. Friends, students, and well-wishers have enriched these ideas through their feedback, reflections, and suggestions.

As such, this handbook is the outcome of nearly two decades of observation, application, and revision. It has been compiled essentially for the benefit of those who have participated in the process, and for those who may join in the future. It is not being offered as an argument to be accepted; it is a tool to be used by those who have already embraced the framework.

The claims made here may appear unusual when taken in isolation, as they are not intended to be evaluated in abstraction. They are meant to be tested against experience, over time, and in practice. Their real value lies not in agreement, but in application.

This is a beta edition. No attempt has been made to make it exhaustive; what is presented here is sufficient for use. The rest belongs to continued application.

The list of persons to whom I am indebted for this outcome is too long to be produced here. I thank everyone who has come in contact with me and contributed their insights to my observations. The current team of the Marghdeen Project, who helped in the final compilation of this handbook, includes Nayyer Sultana, Raazia Attique, Noor-e-Hira Adeel, Muhammad Abdul Rasheed Umar Barkhia, Komal Rizwan, and Kanwal Zubair.

This beta edition is released for digital circulation at the midnight of 8–9 April 2026. This timing is chosen to commemorate the 80th anniversary of the 1946 Delhi Resolution and the subsequent pledge of loyalty—the defining moment when the Muslims of the Subcontinent unified their collective will to transcend mere theory and manifest a sovereign reality.

Khurram Ali Shafique
7 April 2026

# 1. The Wheel of Knowledge

The Wheel of Knowledge is a way of understanding human life and society. In Iqbal Sciences, we focus on five main areas of human activity and interpret them through the human will, what people want and choose, rather than only through intellect, that is, what people know and think. These five areas are distinct, but closely connected, and together they shape how societies function. They are as follows.

HISTORY (The Hub): History is not just a record of past events. It is a real force that shapes the direction of human life and moves societies towards a shared goal. The other domains respond to this movement and translate it into action.

ART & LITERATURE (The Sensor): Art and literature help us sense the direction in which history is moving. They turn this direction into clear and attractive ideals, showing people what a better reality could look like.

POLITICS (The Engineering): Politics is the process of turning ideals into reality. Its proper role is to take the ideals shaped by art and literature and organise them into a shared material world.

SCIENTIFIC & RELIGIOUS THOUGHT (The Interpretation): This domain explains the reality that has been created. It helps people understand why things are the way they are and connects new developments with deeper truths about human life.

EDUCATION (The Recursive Function): Education passes the experience of all the other domains to the next generation. Its purpose is to help young people understand the world they inherit and make conscious choices about the ideals they will follow.

## The operational sequence

The Wheel of Knowledge works in a fixed sequence:

1. History shapes direction
2. Art & Literature turn that direction into ideals
3. Politics turns ideals into reality
4. Thought explains that reality
5. Education passes this understanding forward

Each step depends on the one before it. If the sequence is broken, confusion and disorder follow.

## The reform principle

Because the Wheel follows a fixed order, change does not begin where the problem appears. To fix any one domain, we must begin with the domain that comes just before it in the sequence.

- To improve politics, we must first improve the ideals found in art and literature. If politics fails, it is usually because the ideals guiding it are weak or misguided.

- To improve thought, we must first change the reality created by politics. People think differently when their lived conditions change.
- To improve education, we must first improve the ideas in scientific and religious thought, because education passes these ideas to the next generation.

History itself cannot be changed in this way. It is an independent force that continues to move forward, whether we understand it or not. That is what we are going to see next.

# 2. Seven Stages of the Ancient World

History is not just a record of the past. It follows clear patterns, much like weather systems. By understanding these patterns, we can judge whether a society is rising or declining, and we can form reasonable expectations about the direction it is likely to take.

In this chapter, we are describing the most significant pattern that points toward this law of human development.

## The core principle: Vicegerency

At the centre of this law is a simple idea: human beings are placed on Earth as vicegerents, or representatives, of the Divine. This principle can be understood in three parts.

- *The Mandate:* Human beings are given responsibility for life on Earth. They are not passive creatures, but active agents.
- *The Power:* The idea of angels bowing to Adam symbolises that the forces of nature are placed at the service of human will. Mountains, rivers, and all-natural systems can be understood, shaped, and used by human beings.
- *The Mechanism:* Every human being carries a spark of the creative command 'Kun Faya Kun' — 'Be, and it becomes'. Therefore, when human will is brought together and unified, has the power to bring new realities into existence.

## The goal of history

History is the process through which humanity learns to develop and unite this will. As human beings move from scattered individuals to a coordinated collective, their ability to shape reality increases.

## The development of human capability (Prehistoric – 750 AD)

In the Ancient Period, humanity moved through seven distinct stages of development. Each stage represents a step in the growth of human capability, leading to a point where further progress no longer required new revelation, but could continue through the human will itself.

| No. | Stage | Period | Javid Nama Symbol | Quranic Reference |
|---|---|---|---|---|
| 1 | Inquiry | Prehistoric | Vishvamitra | Adam |
| 2 | Discovery | Prehistoric | Music of Sarosh | Noah |
| 3 | Transcendence | 3100 – 1650 BC | Poetry of Sarosh | Abraham |
| 4 | Freedom | 1650 – 559 BC | Buddha | Moses |

| No. | Stage | Period | Javid Nama Symbol | Quranic Reference |
|---|---|---|---|---|
| 5 | Action | 559 – 4 BC | Zoroaster | Zulqarnayn |
| 6 | Expansion | 4 BC –570 AD | Jesus Christ | |
| 7 | Creation | 570 – 750 AD | Muhammad (peace be upon him) | |
| The seven stages outlined here are drawn from the opening movement of Iqbal's *Javid Nama*, with corresponding references from the Quran added to show their wider significance. | | | | |

1. Inquiry

In the earliest phase, survival depended not only on physical tools but on awareness. Human beings began to recognise themselves and their place in the world. This stage marks the beginning of the search for meaning and direction.

2. Discovery

Human beings began to see value beyond immediate survival. They recognised beauty, harmony, and connection. Art emerged as a way of bringing people together, creating the first sense of shared human experience.

3. Transcendence

With the rise of early civilizations, writing, and organised life, humans learned to go beyond nature and create what did not exist before. This stage represents the ability to reshape the environment and establish new systems of living.

4. Freedom

Human beings struggled for freedom, both from external control and from internal weakness. This stage shows that true development requires independence of both body and mind.

5. Action

At this stage, human beings learned to organise large groups under shared ideals. Different communities were brought together within broader systems, while still maintaining their individual identities.

6. Expansion

As material power increased, attention turned inward. Human beings began to explore the depth of the inner life, seeking balance between outward success and inner understanding.

7. Creation

This stage marks the completion of the cycle. Revelation ended and the Last Prophet established a society to reflect the primordial archetypes he had witnessed during his Ascension

to heavens. By 750 AD, the old world had ended and a new world was ready to be evolved, which we will see in the next chapter.

# 3. The DNA of History

This chapter explains the pattern behind the stages we have just seen. History does not move randomly. It follows a repeatable structure, much like a living system with its own design. This is what we call the 'DNA of History'.

In simple terms, history develops through recurring stages. The same pattern appears again and again, but under different conditions. When we recognise this pattern, we begin to see not just what has happened, but how events are likely to unfold.

The seven stages described in the previous chapter are not limited to the Ancient world. The same structure appears again in the Modern period. The difference is not in the pattern, but in who carries it forward.

In the Ancient period, human development was guided through revelation. In the Modern period, the same development continues through the human will itself.

## The Law of Recurrence (Ancient and Modern)

History moves in cycles of seven stages. The Ancient cycle was a period of training. The Modern cycle is a period of application.

The pattern remains the same, but the responsibility shifts. What was once guided directly is now carried forward by human beings themselves.

There is one important point to understand. The end of one cycle and the beginning of another do not always form a clean break. They can overlap. The same events may belong to both cycles, but with different meanings.

The first two stages of every cycle are internal and preparatory. In the Ancient cycle, these took place in prehistory. In the Modern cycle, they appear within the closing phase of the Ancient world.

In one sense, the Ancient cycle reaches completion with the Ascension (Miraj) of the Prophet, around 619 AD. This marks the moment when the full pattern of reality is witnessed and the stage is set for a new phase of human action. From the perspective of the Modern cycle, this same moment marks a beginning. The return from the Ascension opens the first stage of a new era. From the perspective of the Ancient cycle, however, the final stage continues until 750 AD. In the period from 619 to 680, the older world order was dismantled by the Arabs. From 680 to 750, the remaining elements of that world reappeared within the Arab society itself (epitomized in the tragedy of Karbala), leading to an internal correction and a complete transition.

Seen in this way, the same period serves two roles. It completes one cycle and prepares the next. This overlap is a normal feature of how history develops.

## Comparative chronology

The following comparison shows that the same seven-stage pattern appears in both cycles. What changes is not the structure, but the context in which it unfolds.

| No. | Stage | Ancient Period (Training) | Modern Period (Application) |
|---|---|---|---|
| 1 | Inquiry | Prehistoric | 619 – 680 AD |
| 2 | Discovery | Prehistoric | 680 – 750 AD |
| 3 | Transcendence | 3100 – 1650 BC | 750 – 1258 AD |
| 4 | Freedom | 1650 – 559 BC | 1258 – 1747 AD |
| 5 | Action | 559 – 4 BC | 1747 to present |
| 6 | Expansion | 4 BC –570 AD | Unknown |
| 7 | Creation | 570 – 619 / 750 AD | Unknown |

## Logic of the Modern Cycle

### Stage 1: Inquiry (619–680 AD)

This stage begins after the Ascension, when a new direction has been established but not yet fully expressed. The early community acts to clear the ground, bringing an end to the structures of the old world.

### Stage 2: Discovery (680–750 AD)

This stage reveals internal challenges. Events such as Karbala expose tensions within the emerging order. The period ends with a major transition, preparing the ground for a more stable and organised world.

### Stage 3: Transcendence (750–1258 AD)

Human knowledge expands rapidly. Centres of learning develop systems of science, philosophy, and culture. Humanity moves beyond earlier limits and builds structured civilizations.

### Stage 4: Freedom (1258–1747 AD)

With the fall of major centres of power, authority becomes more distributed. Large empires exist, but individuals and communities seek their own paths. The focus shifts to autonomy of thought and identity.

### Stage 5: Action (1747–Present)

This is the stage we are currently living in. Human beings are actively building global systems, including nation-states, laws, and technologies. The aim is to organise the world on a shared basis through collective effort.

## The future horizon (Stages 6 and 7)

We are currently in the fifth stage. While the exact timing of the remaining stages is not fixed, the pattern allows us to form reasonable expectations about their nature.

### Stage 6: Expansion

This stage may bring a shift away from purely material progress towards deeper inner development. At the same time, history shows that such periods can also produce powerful and sometimes harsh forms of leadership.

### Stage 7: Creation

This would represent a stage of maturity, where human beings fully realise their role as active agents in shaping reality.

## What is different?

The Ancient period was a time of training. The Modern period is a time of application. This raises a natural question: what is this training now being applied to, and what is the result it is meant to achieve? This is what we will see in the next chapter.

# 4. Five Epochs of Modern History

As humanity moves through the stages of history, people do not only hold beliefs about reality. They begin to experience its deeper patterns in everyday life. What was once understood through teaching and revelation becomes visible through social, intellectual, and technological change.

## The Five Divine Attributes

Iqbal explains that there are five essential components in the Islamic understanding of God:

- Eternity: God is Everlasting
- Power: God has power over everything
- Omniscience: God knows everything
- Creativeness: God creates
- Infinitude: God's being is without limit

In one form or another, these ideas are recognised across many traditions.

These attributes can be understood in two ways. From a theological point of view, they describe the nature of God. From a rational point of view, they describe different layers of reality that human beings gradually come to experience.

## The chronological mapping

The first two stages of the Modern period (619–750 AD) serve as internal preparation. The five stages that follow correspond to the five attributes listed above. In each stage, human beings shape their world in ways that allow one of these attributes to be understood through lived experience.

| No. | Stage | Modern Period | Divine Attribute | Human Experience |
|---|---|---|---|---|
| 1 | Inquiry | 619 – 680 AD | - | Internal Preparation |
| 2 | Discovery | 680 – 750 AD | - | Internal Preparation |
| 3 | Transcendence | 750 – 1258 AD | 1. Eternity | Civilization-level Memory & Law |
| 4 | Freedom | 1258 – 1747 AD | 2. Power | Effective Imperial Command |
| 5 | Action | 1747 to present | 3. Omniscience | Digital & Global Networks |
| 6 | Expansion | Unknown | 4. Creativeness | Mastery of Matter |

| No. | Stage | Modern Period | Divine Attribute | Human Experience |
|---|---|---|---|---|
| 7 | Creation | Unknown | 5. Infinitude | Unity of Spirit and Matter |

## The evolution of observation

### Epoch 3: Eternity (750–1258 AD)

During this period, human beings created systems that could last beyond individual lives. Laws, languages, and centres of learning were established and preserved across generations. This gave rise to a sense of continuity, reflecting the idea of something that endures beyond time.

### Epoch 4: Power (1258–1747 AD)

Large empires developed the ability to control vast territories and populations. Advances in organisation, travel, and administration made it possible to exercise authority over long distances. Power became something visible and effective in everyday governance.

### Epoch 5: Omniscience (1747–Present)

In the modern world, systems of communication and information have expanded rapidly. Through global networks, data systems, and artificial intelligence, human beings now have access to knowledge on an unprecedented scale. Even ordinary individuals can experience a limited form of what it means to ‘know’ across distances.

## The future presumptions

We are currently in the fifth stage. While the exact timing of the next stages cannot be fixed, the pattern of history allows us to form some expectations.

### Epoch 6: Creativeness

Human beings may move from observing and organising reality to actively reshaping it. This could include direct control over matter, life, and environment, allowing people to create new forms of existence.

### Epoch 7: Infinitude

In the final stage, the limits that currently define human experience may begin to dissolve. The distinction between matter and meaning, or between the physical and the spiritual, may become less rigid. Human beings may encounter levels of reality that are difficult to imagine today.

## Why this matters?

We have now seen that history follows a pattern and moves with direction. This means it is not beyond understanding, and its movement is not beyond our reach. The question, then, is how

this knowledge can be used. How do human beings recognise the direction of history in their own time, and how do they respond to it?

In the Wheel of Knowledge, this is the role of Art and Literature. In the next chapter, we will see how this function operates.

# 5. Simorgh

In the Wheel of Knowledge, Art and Literature help a society recognise the direction of history. They do not only reflect what is happening; they also present ideals that guide people towards a better outcome.

At times of crisis, this function becomes especially important. A society may sense that something is wrong, but without a clear ideal, it cannot organise its response. Literature can provide that clarity by showing both the danger ahead and the path forward.

Not all literature performs this role fully. Some works describe a future disaster in powerful ways, but do not offer a clear direction for change. Such works can raise awareness, but they may also leave the reader uncertain or passive. For example, George Orwell's *1984* presents a vivid picture of control and decline, but does not show a practical path out of it.

The highest form of literature goes further. It not only warns, but also guides.

## The context of Attar

In the twelfth century, the Muslim world was politically divided and internally weak. Multiple centres of power competed with one another, and despite advances in knowledge and trade, there was no shared direction. This lack of unity made the society vulnerable to external pressures, including the Crusades.

At the same time, history itself was moving towards a new requirement. Earlier epochs had focused on building civilization and preserving knowledge. The emerging phase required the consolidation of power into large and effective centres.

This shift did not occur smoothly. Across many regions, it took place through waves of violent disruption. The Mongol invasions destroyed existing political structures, including the fall of Baghdad in 1258, bringing an end to long-standing systems.

This raises an important question. Could such destruction have been avoided?

Within the framework of the Wheel of Knowledge, the answer is yes. When societies correctly understand the direction of history and respond to it in time, they can achieve necessary change without collapse. This requires recognising the signals provided by Art and Literature and translating them into action.

In the period leading up to these events, several powerful literary voices began to express new ideas of unity and transformation. Their message was widely heard, but not always understood.

One such voice was Attar.

## Simorgh as an Ideal

In Attar's *Conference of the Birds*, a group of birds set out in search of a king who can bring order to their world. After a long and difficult journey, they discover that the king they were seeking is none other than themselves, united as one.

The Simorgh represents a form of collective sovereignty. It shows that a society does not need to depend on an external ruler to achieve order. Instead, unity can arise from within, when individuals act together as a single, coordinated whole.

This unity does not erase individuality. Each member remains distinct, yet participates in a shared purpose. In this way, personal freedom becomes the strength of the collective, not its weakness.

## The historical warning

Attar's message was not only symbolic. It was also a warning.

He showed that if a society does not achieve unity by its own understanding, history will impose a form of unity through force. If people do not organise themselves willingly, they may be brought under control by external power.

This warning was not acted upon. In the decades that followed, the Muslim world faced devastating invasions. Cities such as Nishapur were destroyed, and the Abbasid Caliphate came to an end.

The stability that could have been achieved through conscious unity was instead imposed through harsh and centralised systems.

## The role of the ideal

A society must recognise and act upon the ideals presented to it through its literature. When it does so, it moves in step with the direction of history. When it does not, change still occurs, but in harsher forms.

Attar did not only show what kind of unity was needed. He also explained how it could be achieved. This is what we are going to see next.

# 6. The Seven Valleys

We now turn to the steps through which an individual, a society, or even humanity as a whole can arrive at an experience of unity.

The journey to the Simorgh does not happen all at once. It unfolds through a series of stages. Each stage presents a specific challenge and requires a specific response. The solution that brings success in one stage may become a hindrance in the next, so the traveller must remain alert and adaptive at every step.

These stages, described by Attar as seven 'valleys', are as follows.

1. LONGING

*The Challenge:* Attachment to past experience, familiar knowledge, and personal comfort.

*The Response:* Let go of what is already known. Focus on a clear goal and commit to it fully.

2. LOVE

*The Challenge:* Fear of loss, hesitation, and attachment to secondary identities or labels.

*The Response:* Give full priority to the main goal. Be willing to sacrifice everything else to maintain direction.

3. AWARENESS

*The Challenge:* Confusion caused by multiple paths and the realisation that not everyone can walk the same path.

*The Response:* Recognise your own nature and role. Understand the difference between your path and that of others.

4. DETACHMENT

*The Challenge:* Sudden disruption, loss, or collapse of familiar structures.

*The Response:* Remain steady. Do not depend on external support. Continue the journey with inner strength.

5. UNITY

*The Challenge:* Seeing only differences between people, groups, and events.

*The Response:* Recognise the underlying connection between all parts. See how individual efforts form a single whole.

6. WONDERMENT

*The Challenge:* Loss of certainty and the inability to rely on previous understanding.

*The Response:* Accept the state of not knowing. Resist the urge to return to old explanations too quickly.

7. FAQR

*The Challenge:* Dependence on external authority, borrowed knowledge, or fixed leadership.

*The Response:* Move towards self-organisation. Act from direct understanding rather than imitation.

These valleys are not only stages of individual growth. They also describe how societies move through history.

## The Valleys and History

The same pattern appears at a larger scale. The seven stages described earlier in the Ancient and Modern cycles (Chapters 2 and 3) correspond to these valleys, as shown in the table below.

| No. | Valley | Historical Stage | Ancient Period | Modern Period |
|---|---|---|---|---|
| 1 | Longing | Inquiry | Prehistoric | 619 – 680 AD |
| 2 | Love | Discovery | Prehistoric | 680 – 750 AD |
| 3 | Awareness | Transcendence | 3100 – 1650 BC | 750 – 1258 AD |
| 4 | Detachment | Freedom | 1650 – 559 BC | 1258 – 1747 AD |
| 5 | Unity | Action | 559 – 4 BC | 1747 to present |
| 6 | Wonderment | Expansion | 4 BC –570 AD | Unknown |
| 7 | Faqr | Creation | 570 – 619 / 750 AD | Unknown |

This table shows how the seven valleys correspond to the stages of history described earlier. The same pattern appears in both cycles, the Ancient Period and the Modern Period, because human development follows the same sequence in different contexts. This correspondence becomes clearer when we look at a few examples.

### Awareness and Transcendence

In the Valley of Awareness (the third valley), the traveller recognises their unique path and moves beyond imitation. In the Ancient period, this can be seen in the rise of the first cities and writing around 3100 BC (the third stage), when human beings began to create organised systems that did not exist in nature. In the Modern period (750–1258 AD), the same stage appears in the great centres of learning such as Baghdad and Cordoba, where knowledge was collected, organised, and developed into distinct scientific traditions. In both cases, the same pattern is visible: societies recognize their unique path and begin to define their own intellectual and civilization-level structure.

### Detachment and Freedom

In the Valley of Detachment (the fourth valley), the traveller faces the collapse of external supports and must learn to stand without them. In the fourth stage of the Ancient period ('Freedom'), this can be seen in the weakening of imperial control, such as the decline of the Pharaoh's authority after the Exodus, followed by the emergence of smaller, self-governing communities like the Greek city-states and the kingdom of Israel. In the Modern period (1258–1747 AD), the same stage commences with the destruction of major empires during the Mongol invasions, most notably the fall of Baghdad. In both cases, the same pattern is visible: established structures break down, and societies are forced to develop inner strength and independence.

Attar captures this moment through a striking image: 'Suddenly, the wind of the Divine indifference blows and an empire is overturned at once.' In both the Ancient and Modern periods, this stage begins with the rapid collapse of powerful systems, forcing human beings to move from dependence on external authority to inner freedom.

### Unity and Action

In the Valley of Unity (the fifth valley), the traveller begins to see the connection between all parts and recognises that individual efforts belong to a single whole. In the fifth stage of the Ancient period ('Action'), this can be seen in the rise of the empires that aimed at bringing diverse nations together under a shared political order while allowing internal autonomy—an ideal unleashed by the actions of Cyrus the Great (most likely the Quranic Zulqarnayn). In the Modern period (1747–Present), the same stage appears in the development of global systems, communication networks, and international laws that connect human beings across the world. In both cases, the same pattern is visible: separate individuals and groups begin to function as parts of a larger, coordinated whole.

At this stage, the task is not only to recognise unity but to act upon it. The aim is to move from fragmented efforts towards a tangible unity, where the shared will of the people becomes an organised and effective force.

## Who is doing this?

We can see that history itself is a collective journey through the seven valleys. What individuals experience inwardly, humanity experiences outwardly over time. As part of this process, individual societies may also pass through these stages during their own national evolution, as we will see in Chapters 9, 10 and 11.

This raises an important question: if this journey is taking place at a collective level, who or what is actually moving through these stages? This is what we will examine in the next chapter.

# 7. The Collective Ego

History is a journey through time, which can be understood through seven stages, or seven valleys, as seen in the previous chapters. The entity that moves through these stages is clearly greater than individuals and follows its own path. The name we give to this entity is the collective ego.

Humanity has only recently begun to recognise it, and we do not yet have answers to every question about it. However, we can say with confidence that if every human being has a soul, then the collective ego is the soul of all human beings. It is real, not a metaphor or a way of speaking about society. It has an independent existence and is not a collection of shared memories. It does not arise from our actions, thoughts, or feelings; rather, our actions define our relationship to it. Actions based on free will—while also respecting the free will of others—are the most direct way of discovering this relationship.

At the same time, the collective ego does not require individuals to lose their identity. This demand belongs to those collective structures that have no independent life of their own and can exist only through external control, such as dictatorships or one-party systems. The collective ego exists independently of our awareness. It existed before it was recognised, and it continues to exist regardless of whether it is acknowledged.

## The collective ego and individuality

The seven stages of history and the seven valleys described earlier show that individuals and societies can align themselves with the collective ego through actions that respect both their own freedom and that of others.

Personal freedom and true individuality are therefore not in conflict with the collective ego; they are the conditions through which it can be recognised and discovered. This is illustrated in Attar's account of the Simorgh, where unity emerges through the full presence of distinct individuals.

In this sense, a true synthesis of free wills will always point towards the collective ego. Therefore, nations can also achieve their own collective egos. These national collective egos will always align with one another, because they are expressions of the same collective ego of humanity viewed from different local standpoints.

## The search for the collective ego

The idea of a collective ego has been central to the modern period of history. Its roots can be traced to the Quran, which states: 'Your creation and resurrection are like the creation and resurrection of a single soul' (Chapter 31 'Luqman', Verse 28). It began to appear more clearly toward the end of the first epoch of the modern period (ending in 1258), as seen in the work of Attar. It remained a recurring presence in Muslim literature as well as in practical Sufism throughout the next epoch (1258–1747).

Around 1747, this idea was translated from the language of religion and literature into the language of reason. This shift took place in the West and is commonly associated with what is now called the Enlightenment. There is no general agreement among modern academics on

the exact definition, chronology, or key representatives of the Enlightenment. In the framework of Iqbal Sciences, however, we define it as a movement that began around 1650 as a search for truth about life, most prominently in Europe, and came of age around 1747.

Since then, it has progressed through two distinct phases, which we describe as the First and Second Waves of Enlightenment. We are at a point of history where we may need to progress to a Third Wave of Enlightenment. In the next chapter, we will see how the recognition of the collective ego advanced gradually through the first two waves, and why we may need a third wave.

# 8. Three Waves of Enlightenment

If the collective ego is the underlying reality of human experience, then the Enlightenment may be understood as humanity's gradual attempt to recognise and articulate this reality in the language of reason. What began as an intuitive insight in religion and literature was, over time, translated into philosophical, scientific, and political thought.

This process did not unfold in a single, continuous movement. Rather, it developed in distinct phases, each advancing: the first emerging in the modern West, the second continuing its trajectory in the East, and the third representing a possible future stage in which this knowledge becomes fully conscious and systematic.

### THE FIRST WAVE (1747–1886)

In an age when scientific knowledge was increasingly applied to the invention of technology—transforming the material conditions of life—many thinkers converged on two key propositions: first, that the human world follows natural laws as precise as those of physics; and second, that these laws point to the existence of a general will, the will of the collective ego, which is inherently good, cannot err, and cannot be destroyed. From this perspective, the acceptance of the general will leads to democracy, liberty, equality, and solidarity, while the discovery of the natural laws of humanity makes it possible to overcome slavery, poverty, and war.

Thinkers who made landmark contributions to this strand of thought include Montesquieu, Rousseau, and Kant, among others. In literature and art, its most influential expressions appeared in the works of poets such as Schiller and Goethe, and composers such as Beethoven. Its practical outcomes included the abolition of slavery, the emergence of democratic systems, the gradual development of humane laws of war, and the censure of war crimes.

Alongside this development, however, there existed an opposing tendency. The same technological advances were used not to establish peace, but to expand imperial power and enforce political domination over weaker nations, even as individual slavery was being abolished. This internal contradiction weakened the movement over time. It was captured symbolically in *Strange Case of Dr Jekyll and Mr Hyde* (1886), where the split within a single personality reflects a deeper division within the civilization itself.

By the end of the nineteenth century, this tension had reduced confidence in the Enlightenment project. The movement had largely lost its earlier clarity by 1886, and its legacy came under even greater doubt after the First World War (1914–1918). As a result, the ideas of a natural law of humanity and a collective ego were largely set aside within mainstream academic thought.

### THE SECOND WAVE (1887-2026)

As the West withdrew from the Enlightenment project, its central concerns were taken up in the East. The foremost exponents of this second wave included Sir Syed Ahmad Khan, Syed Jamaluddin Afghani and their followers—most prominently Iqbal—as well as C. R. Das, along with a few late representatives in the West, such as Mary Parker Follett.

The practical impact of this wave can be seen in the well-known awakening, or reawakening, of the East: the modernisation of Japan, movements for constitutional rule in Iran and Egypt, the emergence of modern Turkey, and the independence of many nations across Asia. In the West, its major manifestations are the acceptance of the nations' right to self-determination, the transformation of the British Empire into a Commonwealth of independent nations and the birth of European Union.

This second wave was also a move forward. The first wave had stipulated that the collective ego exists. The second wave found proof of its existence. The most conclusive proof was the independence of India in 1947, as established by official accounts and supported by independent contemporary evidence. Contrary to the interpretations offered by post-colonial scholarship, this outcome resulted from the strategy used by Muhammad Ali Jinnah and his community—the Muslims of the Indian Subcontinent. The actions of Jinnah's community—described by George VI as 'an example to all freedom-loving people'—constitute conclusive evidence, within the framework of this handbook, for the existence of a collective ego. This will be shown in the next chapter.

This second wave, which was centred in the East, was stunted around 1953. The major reason was that sections of the local intelligentsia lacked an independent intellectual framework to continue this phase, while dominant academic institutions elsewhere did not recognise it as part of the Enlightenment. In this context, many societies saw the emergence of dictatorships, unstable democracies, and hybrid political systems, which have remained characteristic of much of the developing world since then.

### The Third Wave (Possibly 2027 onward)

As we are going to see in the next few chapters, the lingering effects of the previous two waves of Enlightenment are coming to an end in 2026—in the West as well as the East—through the same natural law of humanities that is being described in this handbook. Understandably, it means loss of all the freedoms and rights earned since 1747, which were the results of Enlightenment and can only be sustained if the project continues.

A continuation of this project is what we are proposing now. This is what this handbook aims to enable. Because the natural law of humanities can be understood sufficiently enough to be practiced efficiently, and the collective ego may now be seen unveiled, a further continuation of the Enlightenment project would mean a new wave. This third wave, should it commence, will find us moving beyond the unconscious evolution of the past—where the Ego operated through hidden historical stages—and stepping into Conscious Evolution.

# 9. Seven Stages of Pakistan

We have seen that history follows a seven-stage pattern over long periods of time. In the allegory of the seven valleys, we have also seen that the same pattern applies at smaller scales—to individuals, groups, and communities over shorter spans.

The clearest example so far can be seen in the recent history of the Muslim community of the Indian subcontinent—a community that had once established the Mughal Empire and later lost it to British rule. In the aftermath, it faced economic and social decline. On 27 December 1886, its representatives gathered at Aligarh on the invitation of Sir Syed Ahmad Khan. Recognising the lack of coordination within the community, they resolved to establish a platform for mutual consultation on education and progress, and for the adoption of common policies through consensus. This platform was called Mohammedan Educational Conference.

From this point onward, the evolution of the community unfolds in seven distinct stages of twenty years each, each stage culminating in the achievement of a clearly defined goal, establishing a new level of collective capability, and maintaining a consistent direction across generations without reliance on a single continuous leadership.

| No. | Stage | Period | Key Outcome / Milestone |
|---|---|---|---|
| 0 | Preliminary | 1857 – 1886 | Mohammedan Educational Conference |
| 1 | Inquiry | 1887 – 1906 | All-India Muslim League |
| 2 | Discovery | 1907 – 1926 | Separate electorate |
| 3 | Transcendence | 1927 – 1946 | Delhi Resolution 1946 and Pledge |
| 4 | Freedom | 1947 – 1966 | Tashkent Agreement |
| 5 | Action | 1967 – 1986 | SAARC |
| 6 | Expansion | 1987 – 2006 | Afghanistan Compact |
| 7 | Creation | 2007 – 2026 | [Likely: Asian Treaty] |

### Analysis of the stages

- Stage 1: Inquiry (1887–1906): The goal was to transform a fragmented community into a consulting body. The success was the creation of the Muslim League, which proved that the community could act with a unified will.
- Stage 2: Discovery (1907–1926): The community ‘discovered’ its separate political existence through the right to choose its own representatives (Separate Electorates).

- Stage 3: Transcendence (1927–1946): The concept of a sovereign state transcended mere theory. The 1946 Delhi Resolution acted as the final ‘transcendence’ into statehood.
- Stage 4: Freedom (1947–1966): Freedom required the regional recognition of sovereignty. The Tashkent Agreement (1966) forced the acknowledgment that peace depends on the independent existence of multiple states.
- Stage 5: Action (1967–1986): Despite internal conflict (the 1971 war), the principle of the Delhi Resolution expanded into a regional framework: SAARC.
- Stage 6: Expansion (1987–2006): Pakistan’s role in the Afghan resistance led to the dismantling of the Soviet Union and the freedom of Central Asian and Eastern European nations.
- Stage 7: Creation (2007–2026): Our current era. It is marked by a shift away from ‘strong leaders’ toward self-organizing public movements (the ‘Be Water’ philosophy).

## The significance

In this 140-year trajectory of a single community—now distributed across three states of its own creation—we observe a structured pattern in which large numbers of individuals act in a coordinated manner across successive stages.

The significance of this pattern increases when we note that, at each stage, the community encounters challenges corresponding to those identified by Attar in the seven valleys, and its collective response reflects the solutions associated with those stages. This correspondence, as examined in the next chapter, provides conclusive evidence that these seven stages constitute the evolution of a national collective ego operating in alignment with the collective ego of humanity.

# 10. Seven Authors of Pakistan

By examining the most popular authors in each stage of Pakistan's history, we observe a consistent phenomenon: in each stage, society faced the challenge identified by Attar for that valley, and an author emerged whose message embodied the exact solution that Attar had prescribed for that challenge. Moreover, that author became the single most popular across diverse sections of society.

This pattern is not easily explained as coincidence. It requires us to believe that the collective ego itself was speaking through these particular authors, often without the artist's conscious awareness. Hence, the collective ego is real, and it can communicate with us.

The fact that the author who transmitted the voice of the collective ego also became the most popular has a special significance, which will be explained later. The table given here presents those authors, followed by a brief explanation of their alignment with the valleys of Attar. It must be remembered that this table has not been compiled on the basis of our judgement. It is simply a list of the collective choice of the society in each stage—the author who happened to be the most popular, regardless of how his work was judged by the critics.

| No. | Stage / Valley | Period | Most Popular Author | Message |
|---|---|---|---|---|
| 1 | Inquiry / Longing | 1887 – 1906 | Sir Syed Ahmad Khan | Choosing a goal through collective consensus. |
| 2 | Discovery / Love | 1907 – 1926 | Muhammad Ali Jauhar | Absolute sacrifice and compromise for the primary goal. |
| 3 | Transcendence / Awareness | 1927 – 1946 | Iqbal | Recognizing the unique National Ego (*Ijtima'i Khudi*). |
| 4 | Freedom / Detachment | 1947 – 1966 | Ibne Safi | Law and discipline over emotion amidst chaos. |
| 5 | Action / Unity | 1967 – 1986 | Waheed Murad | The symbolic union of the individual and the collective. |
| 6 | Expansion / Wonderment | 1987 – 2006 | Mustansir Husain Tarar | Unconditional love for the land despite 'not knowing'. |
| 7 | Creation / Faqr | 2007 – 2026 | Everyone | The self-organization of the masses without a leader. |

## Case studies in alignment

While the messages of all these authors align with the corresponding valleys described by Attar, we present only a few representative examples here.

### The Valley of Love (1907–1926): Muhammad Ali Jauhar

Attar's Valley of Love demands that the traveller ignore all secondary labels (even 'faith' vs. 'unfaith') to protect the primary goal. During this stage, Jauhar intuitively led the Khilafat Movement where Muslims and Hindus achieved such unity that a Hindu leader was invited to the pulpit of the Jamia Mosque Delhi. This was not an abandonment of Islam, but the 'Love' solution: sacrificing secondary preferences to preserve the community's political existence.

### The Valley of Detachment (1947–1966): Ibne Safi

Attar's 'Valley of Detachment' begins with the sudden collapse of empires and great slaughter. While literary critics were paralyzed by the trauma of 1947, Ibne Safi became a phenomenon by creating characters like Colonel Faridi and Ali Imran, who stood for absolute law and order. His message was the 'Detachment' solution: ignoring the surrounding destruction and focusing entirely on building a disciplined, law-abiding state.

### The Valley of Unity (1967–1986): Waheed Murad

In the 'Valley of Unity,' the individual discovers they are a part of a larger, single existence. Waheed Murad's films (which he often wrote himself) used symbolic romance to represent the educated class's bond with the soul of the nation. His massive popularity was the collective ego using the medium of cinema to reinforce the notion of 'Unity'—as defined by Attar—during a period of national fragmentation.

## The nation vs. the intelligentsia

It may be noted that these authors are also like signposts: each of them is representative of an entire school of thought comprising a few hundred more authors and artists working in sync with the author. We can therefore say that art and literature were performing the function they should have performed in the society according to the Wheel of Knowledge—to act as sensor of history, forewarning about the challenges and providing the correct solutions.

The fact that these authors became more popular than all others is significant because it shows that the collective choices of the masses were in sync with the natural law of humanity—and with the collective ego. It was the responsibility of the politicians to implement the messages delivered by the collective ego through these authors. The intelligentsia failed to interpret those messages, and the politicians stopped implementing the messages of the representative authors, which accounts for the gradual deterioration of the political system in Pakistan.

## Conclusion

The consistency of the 20-year stages, provided in the previous chapter and here, offers the conclusive proof of the existence of the collective ego. It is impossible for millions of people—often unaware of the broader patterns—to move in such synchronized, meaningful stages over 140 years unless they are part of a living ‘single soul’.

How does that living ‘single soul’—the collective ego—operate through millions of people across successive generations? We do not have a clear answer to that. But we will look at an interesting pattern related to this question in the next chapter.

# 11. The DNA of Pakistan

In the seven stages and the seven valleys, we have seen simple, linear movements of history: the collective ego progressing in a single direction. In the evolution of Pakistan, there also appears to be a pattern of folded symmetry in its history. We see a 280-year arc divided into two distinct cycles that progressed in opposite directions. Prior to the cycle of seven stages (1887—2026), studied in the previous chapters, we can also see a cycle in which those stages occurred in descending order i.e. from Stage 7 to Stage 1, between 1747 and1886.

These two cycles may be called the Conception Phase (1747–1886) and the Realization Phase (1887–2026). The first one is a period of internal formation or incubation, during which society remained largely stagnant and without progression or movement on the surface. Beneath the surface, key ideas, intuitions, and patterns developed and continued to manifest in the work of individuals who stood out as occasional sparks of rare genius in an otherwise decadent society. In the process of this incubation, the stages occurred in the inverse order, starting with Stage 7 in 1747, when the ultimate end—creation—was conceived first and then worked out backward to Stage 1—the inquiry—ending in 1886.

The second cycle is a period of external manifestation or deployment, in which those same patterns appeared in collective life and social reality from 1887 to 2026—through stages and authors already described in Chapters 8—9. In this sense, what is conceived in the first phase is not lost but carried forward and enacted in the second.

In the following table, the most iconic author from each stage of the first cycle is paired with the most popular author from each stage of the second cycle (already introduced in the previous chapter).

| No. | Stage | Conception | Realization | Authors |
|---|---|---|---|---|
| 1 | Inquiry | 1867 – 1886 | 1887 – 1906 | Sir Syed Ahmad Khan |
| 2 | Discovery | 1847 – 1866 | 1907 – 1926 | Zafar / Jauhar |
| 3 | Transcendence | 1827 – 1846 | 1927 – 1946 | Ghalib / Iqbal |
| 4 | Freedom | 1807 – 1826 | 1947 – 1966 | Mir Amman / Ibne Safi |
| 5 | Action | 1787 – 1806 | 1967 – 1986 | Sachal Sarmast / Waheed Murad |
| 6 | Expansion | 1767 – 1786 | 1987 – 2006 | Mir Taqi Mir / Tarar |
| 7 | Creation | 1747 – 1766 | 2007 – 2026 | Shah Waliullah / Everyone |

## Comparison of the two cycles

We can see distinct parallels between each pair of individuals in this table (Sir Syed Ahmad Khan is not paired with anyone, as he straddles across the stages of inquiry in both cycles, overseeing the transition from conception to realization).

The individuals in the first cycle articulate ideas, often in isolation or limited circles. In the second cycle, those same ideas reappear as shared realities, acted upon by large numbers of people. Here are the explanations.

### THE BRIDGE (STAGE 1)

Sir Syed Ahmad Khan occupies a unique position across both cycles. His efforts during the late Conception phase were directed towards reforming modes of thought and creating a basis for collective organisation. These efforts reappear in the Realization phase as concrete institutions, most notably the formation of the All-India Muslim League—an individual initiative becomes a collective structure.

### THE RESISTANCE (STAGE 2)

Bahadur Shah Zafar and Muhammad Ali Jauhar are the only two figures in this 280-year history buried outside the Indian subcontinent. Both were prosecuted by the British for inciting mutiny within the forces, and both acted as leading connoisseurs and patrons of their era's literary culture.

### THE PHILOSOPHICAL SHIFT (STAGE 3)

In the first cycle, this stage begins in the 19th century with the East India Company's proclamation of mastery over the Mughal Empire. In the second cycle, it culminates with the British preparing to leave in the 20th century. In the first instance, Ghalib identified himself as the voice of a 'garden not yet created', a prophecy that found its political body in Iqbal's vision of a sovereign state during the corresponding stage in the second cycle.

### THE INVERSION OF STYLE (STAGE 4)

Mir Amman adapted a local narrative (*Qissah Chahar Darvesh*) to suit foreign, colonial tastes at Fort William. Ibne Safi inverted this by taking a foreign genre (detective fiction) and domesticating it for the local spirit.

### THE UNORTHODOX MEDIUM (STAGE 5)

Sachal Sarmast and Waheed Murad both used unorthodox methods—Sufi messages across multiple languages through songs, music and modern cinema—to popularize the concept of a 'single soul' or the unity of a collective ego.

### THE QUICK AND THE DEAD (STAGE 6)

Mir Taqi Mir and Mustansir Husain Tarar share the spirit of the footloose wanderers, and are bound by a shared geography of bewilderment. They both inhabit the 'living ruin' as a site of heightened consciousness. In the Conception Phase, Mir archived the terminal tragedy of a falling civilization, transforming desolation into a sacred, internal monument of genuine

distress. Tarar inverts this in the Realization Phase: for him, the ruin is a transit point rather than a dead-end. While Mir's 'expansion' was an inward journey through the wreckage of the heart, Tarar's is an outward exploration through the physical landscapes of the Indus, the North and beyond. Mir preserves the dignity of the fall, and Tarar extracts the vital spark of survival, turning the archaeology of loss into a roadmap for continuity.

### The Final Alignment (Stage 7)

The entire arc is rooted in the work of Shah Waliullah (1747), who sought the universal laws of nature governing human life. This is being 'realized' today as the masses organize themselves without traditional leaders, discovering the direct application of those universal laws in the digital age.

## Hypothesis: the internal revolution

This symmetry is relevant to the Iqbal Sciences because the function of art and literature in the Wheel of Knowledge is based on the principle that no new world can exist externally until it is first formed in the conscience of humans. Based on this principle, the period of 1747–1886 was a 140-year incubation where an internal blueprint was engineered to become a material, social reality afterward. Through the authors that appeared in the latter cycle, the collective ego was not only delivering its messages, but was delivering them according to the precise blueprint it had already placed in the consciousness of the people—a world formed to perfection in the souls, seeking to come out according to a natural law.

Therefore, by disregarding the messages of two of these authors—Ibne Safi and Waheed Murad—at such a crucial juncture in history as the formative first forty years after independence, the intelligentsia and the politicians attempted a dangerous digression. In the next chapters, we will see the simple political principles that prevent such digressions and keep the politics of a people aligned with its internalized blueprints if the leaders are not aware of them.

# 12. Ten Political Principles

In the Wheel of Knowledge, politics is not a struggle over ‘who gets what’; rather, it is the functional mechanism through which a nation’s literary ideals are translated into material reality.

The political decline in Pakistan after 1953 occurred because the leadership ceased to recognise the ‘uniform culture’ and began imposing programmes that were alien to the collective ego of the nation. The following ten principles ensure that political leadership remains aligned with the collective ego, without requiring politicians to be literary critics themselves.

These principles are universal and common to both waves of Enlightenment; however, their most complete practical demonstration was provided by Quaid-i-Azam Muhammad Ali Jinnah.

## Part 1: Action (Principles 1—4)

### 1. Time-Bound achievement

A leader must achieve specific goals within a defined period. Leadership is not a reward or a ‘crown’; it is a functional responsibility. Failure to deliver on a primary mandate forfeits the right to lead, regardless of circumstances.

### 2. Pursuit of unanimous goals

Leaders and other individuals should only pursue objectives that reflect the consensus of the entire nation, rather than those of a single party. A programme succeeds only when it is already ‘formed in the conscience’ of the people.

### 3. The willingness to obey the common will

Sincerity in politics lies in the willingness to abandon one’s personal theories if they contradict the collective will. One must commit to obeying the nation’s unified voice *before* it is discovered.

### 4. National organization over political parties

Political parties are born to act as barriers to consensus, as they attempt to impose a fragment of an idea upon the whole. A ‘national organisation’ (such as the All-India Muslim League) provides a common platform through which individuals contribute to discovering the common will.

## Part 2: Foundation (Principles 5—8)

### 5. De jure sovereignty of God

the highest authority and laws are inherent in nature and in the Divine. Politics is a science whose task is to discover and apply these natural, Divine laws within human society under the active guidance of the common will.

### 6. De facto sovereignty of the people

While law belongs to God, the authority to interpret and implement it is a sacred trust granted exclusively to the people. This right cannot be revoked by any worldly or religious authority, as it is a direct Divine trust.

### 7. The state as a social contract

The state is not a coercive entity but an institution formed through a voluntary agreement among citizens. In the case of Pakistan, this contract is rooted in the 1946 pledge of unconditional obedience to the general will towards unified goals.

### 8. The ideal principles

Solidarity, equality and liberty are the practical expression of the Divine Unity ('Tauhid'):

- *Solidarity:* The lowest individual possesses the same authority as the ruler.
- *Equality:* No one stands above natural laws.
- *Liberty:* No human being is compelled to bow to another.

## Part 3: Direction (Principles 9—10)

### 9. Freedom from want and fear

A successful political system must strive for the complete eradication of poverty, crime, and war. History provides the means to create such an ideal society (e.g., Marghdeen), provided there is sufficient collective will to engineer it.

### 10. Rejection of the caste system

All forms of 'caste' must be rejected, including the modern 'intellectual caste' or the class of 'professional politicians'. Politics is not the monopoly of a specialised group; it requires the active and continuous participation of every citizen.

## Towards a self-organizing society

A perfect political system functions like Simorgh. In such a state, the 'ruler' merely facilitates the execution of the people's will. As the collective ego matures, the need for a single, dominant leader gradually disappears, and the people organise themselves as a unified organism.

Our contemporary civilization—spanning two waves of Enlightenment—resulted through the conscious or unconscious application of these principles, even though remain

banished from practical politics since 1953. In the next chapter, we will see the rules for a correct interpretation of this civilization.

# 13. Nine Points of Scientific and Religious Thought

To correctly interpret the modern world—the global culture born out of the Enlightenment—thought must operate in alignment with nine foundational points. These points provide the essential basis for any sound philosophical or religious inquiry in the present age.

## Part I: The universal worldview (Points 1–5)

The first five principles establish the universal 'Enlightenment milieu' shared by both Islam and modern Western civilization.

### 1. Primacy of will

The essential nature of human being consists in Will, not intellect or feelings. Knowledge and thought are tools of the Will, not its master.

### 2. Inherent goodness

Humans are naturally good. The legal principle of 'innocent until proven guilty' is a direct manifestation of this universal truth.

### 3. Fear as the root of evil

All forms of vice, sin, and social evil are reduced to fear—born from ignorance of one's environment or a lack of trust in the Divine.

### 4. Possibility of salvation

Absolute freedom from poverty, want, and fear is possible in this world. By removing the causes of fear, humanity can establish a society based on mutual respect and goodness.

### 5. Shared civilization-level core

Islam and modern Western civilization share this identical ideological and spiritual foundation. Apparent conflicts are manufactured by interest groups and failed academic systems.

## Part II: A specific structure (Points 6–9)

While the worldview is universal, every community must discover its own specific structure to apply these truths. The remaining four points take the Muslim community a model for this local application. The structure of the Muslim community is recognized here to comprise of three components: faith, uniform culture and common institutions.

### 6. Faith

The first component in the structure of the Muslim community is the belief of its members that they all belong to the society founded by the last Prophet.

### 7. Uniform culture

The second element in the structure of the Muslim community is uniform literature—distinct from high and popular cultures, as it is equally enjoyable to all segments of the society (such as the authors presented in Chapters 5, 6, 9 and 10). The individuals must transform themselves internally through this uniform culture, or else they would not be able to participate meaningfully in the life of the community.

### 8. Common institutions

The third element in the structure of the Muslim community are common institutions—law and politics (represented by the ten political principles described in the previous chapter). These principles must guide the actions of the individual—an external transformation—to make it possible for the individual to participate meaningfully in the life of the community.

### 9. The austere character

The objectives of all these points is to develop such character in the individuals that they hold fast to their common traditions while freely assimilating all that is good in others.

## Conclusion: the interpretive duty

Scientific and religious thought must reject any theory that denies these nine points. When a politician or citizen observes a change in material reality, they should apply this nine-point framework and ask:

- Does this change reflect the primacy of the human Will?
- Does it help to remove fear?
- Does it harmonise with our core institutions?

If the answer is yes, then the thought is ‘healthy’ and serves the collective ego.

This nine-point framework enables us to move beyond superficial labels—such as ‘East and West’ or ‘religious and secular’—and examine the underlying ‘source code’ of any system of thought. The true division in human history is not between nations or traditions, but between two opposing views of human nature: one that affirms the primacy of the Will and the inherent goodness of the human being, and one that subordinates the Will to intellect or feeling while assuming an essential tendency towards error or depravity. The first produces a self-organising collective ego; the second produces systems of control sustained by fear.

This distinction also clarifies that alignment is not determined by labels but by shared foundations. Individuals and communities that affirm Will and goodness will naturally converge upon common goals, even across cultural or religious boundaries, while those who deny these principles will diverge, even within the same tradition. The civilization-level choice before humanity, therefore, is not between competing identities, but between two trajectories:

the construction of a fearless and cooperative human order, or a return to systems governed by fear, hierarchy, and distrust.

# 14. The Nine Questions

In the previous chapter, we defined nine foundational principles required for healthy thought in the modern world. Those nine points provide the specific answers for our present epoch. Now, we will look at nine questions that form the underlying 'source code'—the perennial inquiries of human consciousness that predate Iqbal by centuries, though he refined and reordered them in *Gulshan-e-Raz-e-Jadeed*.

## A cognitive algorithm

While answers may vary depending on context, these nine questions remain a constant framework for understanding any subject in its totality.

### 1. Thought

What is thinking, which kind truly guides us, and why can it lead to either guidance or misguidance?

### 2. Knowledge

What is knowledge, and what of real value can be drawn from its depths?

### 3. Union

What is the relationship between the possible and the necessary—what do nearness and distance really mean?

### 4. Separation

Why do we perceive a division between the eternal ('God') and the created ('world')? If the knower and the known share a single pure reality, why does human consciousness experience this division?

### 5. Selfhood

Who am I? What does it mean to undertake a journey within oneself?

### 6. Selflessness

What is that part of us which is greater than the whole, and how can it be discovered?

### 7. Completion

Who is truly on the journey, and who should be called a complete human being?

### 8. Creative Truth

What leads a person to say 'I am the Creative Truth'? Is this nonsense or absolute reality?

9. AWARENESS

Who ultimately understands the unity of reality, and what does the knower truly come to know?

## The signature of the collective ego

At certain moments—though not always—the collective ego appears to deliver its message through structured sets of nine answers to these questions.

Iqbal's work provides a clear example. He published exactly nine books of poetry, completing the final one as his earthly mission came to an end. These nine works correspond sequentially to the nine questions.

| NO. | QUESTION | IQBAL (POETRY) |
|---|---|---|
| 1 | What is thinking, which kind truly guides us, and why can it lead to either guidance or misguidance? | *Asrar-o-Rumuz* |
| 2 | What is knowledge, and what of real value can be drawn from its depths? | *Payam-e-Mashriq* |
| 3 | What is the relationship between the possible and the necessary—what do nearness and distance really mean? | *Bang-e-Dara* |
| 4 | Why do we perceive a division between the eternal ('God') and the created ('world')? If the knower and the known share a single pure reality, why does human consciousness experience this division? | *Zabur-e-Ajam* |
| 5 | Who am I? What does it mean to undertake a journey within oneself? | *Javid Nama* |
| 6 | What is that part of us which is greater than the whole, and how can it be discovered? | *Bal-e-Jibril* |
| 7 | Who is truly on the journey, and who should be called a complete human being? | *Zarb-e-Kaleem* |
| 8 | What leads a person to say 'I am the Creative Truth'? Is this nonsense or absolute reality? | *Pas Cheh Bayad Kard* + *Musafir* |
| 9 | Who ultimately understands the unity of reality, and what does the knower truly come to know? | *Armaghan-e-Hijaz* |

## The litmus tests

To determine whether this mapping reflects a real structure rather than a constructed list, we apply specific litmus tests to highly distinctive questions.

### Question 1 (Will vs. Intellect)

The first question asks which kind of thinking truly guides us. Iqbal's first work, *Asrar-o-Ramuz,* answers this directly by establishing the primacy of the will over the intellect.

### Question 5 (The inner journey)

This is the most specific test. The question asks: *What does it mean to undertake a journey within oneself?* Across Iqbal's corpus, the fifth work, *Javid Nama*, uniquely fulfils this role. It is structured as a literal journey through the inner and cosmic realms of the self.

## The 'curse' of the ninth

The phenomenon where artists or thinkers complete a cycle of nine and then depart—often noted by music historians in composers like Beethoven—is sometimes called the 'curse of the ninth'. We may better understand it as a signal of completion. Much like Beethoven reaching a point in his Ninth Symphony where the music moved beyond earthly ears, the completion of the ninth 'packet' of information on some occasions signifies that the message for that specific historical cycle has been fully uploaded to the community.

We will now look at two other instances where this phenomenon occurred among the popular authors of Pakistan (introduced in Chapter 10). The fact that they belonged to the two consecutive stages after Iqbal tells us something, as will see in the next chapter.

# 15. Nine Works of the Collective Ego

The ‘signature of nine’ identified in Iqbal’s poetry is not an isolated occurrence. In the history of Pakistan, the same pattern appears across three successive generations of authors—the central three within the seven-author cycle.

This alignment occurs during a period of structural consolidation. It indicates that the pattern functions as a structured tool used by the collective ego for high-density transmission during critical phases of development.

The three authors correspond to consecutive stages:

- STAGE 3: Iqbal (The architect)—the generation that conceptualised freedom. His nine works established the internal blueprint. He died while completing his ninth book of poetry.
- STAGE 4: Ibne Safi (The stabiliser)—the generation that achieved freedom. He translated the blueprint into a practical code of order and discipline. He passed away soon after presenting the ninth of his long sets of novels. Each set consisted of four instalments or more, with a total length of around 500 pages or above. This was the minimum scale he considered necessary to express the full range of his imagination.
- STAGE 5: Waheed Murad (The integrator)—the first generation formed within freedom. He created an emotional and cultural synthesis between the individual and the nation. He produced eleven films under his own banner. The first two were pilot projects in which he did not appear on screen. Of the remaining nine, which constitute his signature works, he passed away while completing the ninth.

## The foundation stone of Iqbal Sciences

When the nine works of these three authors are mapped together, a clear structure emerges. Each work answers the same corresponding question. The context changes, and the purpose evolves, but the underlying alignment remains consistent.

Taken together, these three sequences—nine works from each author—form a set of 27 works. This set represents a single, continuous message from the collective ego, unfolded across three successive generations.

This message cannot be understood in isolation. The work of each author depends on the others. If taken separately, the works remain limited to theory or entertainment. When taken together, they become operational.

The recognition of this interconnected structure was the breakthrough that made the framework of Iqbal Sciences possible.

The Wheel of Knowledge, and the application of seven stages across history and other domains presented in this handbook, were derived from this discovery. They were reverse-engineered from the underlying coherence found in the combined work of these three authors.

## The mapping

The following table presents this mapping, with a brief explanation afterwards.

| No. | Topic | Iqbal (Poetry) | Ibne Safi | Waheed Murad |
|---|---|---|---|---|
| 1 | Thought | *Asrar-o-Rumuz* | *Jahannam ka Shola* | *Heera aur Pathar* |
| 2 | Knowledge | *Payam-e-Mashriq* | *Darindon ki Basti* | *Armaan* |
| 3 | Union | *Bang-e-Dara* | *Dr. Dread* | *Ehsaan* |
| 4 | Separation | *Zabur-e-Ajam* | *Zulmat ka Devta* | *Samandar* |
| 5 | Selfhood | *Javid Nama* | *Black and White* | *Ishara* |
| 6 | Selflessness | *Bal-e-Jibril* | *Ad-Lawa* | *Naseeb Apna Apna* |
| 7 | Completion | *Zarb-e-Kaleem* | *Teen Sunki* | *Mastana Mahi* |
| 8 | Creative Truth | *Pas Cheh Bayad Kard + Musafir* | *Hamzad Ka Maskan* | *Jaal* |
| 9 | Awareness | *Armaghan-e-Hijaz* | *Larzti Lakeeren* | *Hero* |

As with Iqbal, this mapping holds under targeted testing.

For instance, the first entry from Ibne Safi is the set of novels ending with *Jahannam ka Shola*. There, a philosopher governed by intellect alone becomes destructive, illustrating the failure of intellect without will. The first of the nine signature films of Waheed Murad, *Heera Aur Pathar*, depicts an educated mind disowning his roots out of fear—the titular 'Stone' (Pathar)—while his illiterate brother represents the 'Diamond' (Heera) of authentic will. Both works address the first of the nine questions listed in the previous chapter. They also match the themes of the corresponding book of Iqbal's poetry, *Asrar-o-Rumuz*, and serve as supplementary material for understanding that work (although, of course, this was not the known intention of the authors).

Likewise, the fifth of the longer sets of Ibne Safi's novels—the one that ends with *Black and White*—centres on the search for the true identity of one of the main characters in the series, and leads to the discovery of a perfect world on an unknown island in the Pacific. Waheed Murad's fifth signature film, *Ishara*, utilises a subjective camera to place the audience inside the protagonist's inner creative journey, directly answering the question, 'What does it mean to undertake a journey within oneself?' The affinity of these two works with Iqbal's fifth, *Javid Nama*, is self-evident.

In the case of Iqbal, Ibne Safi and Waheed Murad, the completion of the 'ninth' in each instance indicated that the 'system update' for that generation was complete. By piecing these parallels together, we move from a 'sentimental' reading of our authors to a 'scientific' understanding of our destiny. With this understanding, let us proceed to the final domain of the Wheel of Knowledge, 'education', which ties together all threads for transmission to others.

# 16. The ‘9-7-5’ Framework for Education

By education, we do not mean the passive transfer of information. It is the transmission of the full civilization-wide inheritance—History, Literature, Politics, and Thought—to the next generation. Its purpose is to ensure a ‘conscious evolution’, with an awareness of one’s relation to the collective ego.

This transmission can be achieved through various methods, and different groups of teachers and learners may adopt diverse pedagogies suited to their specific contexts. However, the patterns described throughout this handbook reveal a peculiar and consistent relationship. Recognizing this alignment serves educators as a beneficial tool.

## The generative framework

Throughout this manual, recurring structures have appeared:

- Seven stages of historical development
- Five layers of experiential reality
- Nine cognitive questions

These converge into a single operational framework. This framework functions as an algorithm. We refer to it as ‘9–7–5’.

## The derivation

This framework integrates earlier principles:

- THE 9 QUESTIONS: These provide cognitive pointers. They ensure that every act of study engages the Will and produces a ‘system update’ in the learner.
- THE 7 STAGES*:* These define the mandatory phases of any internal or collective journey, as established in the DNA of History (Chapters 2, 3, and 7).
- THE 5 WISDOMS**:** These define five levels of perceived reality, derived from the five Divine Attributes (Chapter 4). They enable the learner to move beyond appearances and reach the core of existence.

## The unified table

| NO. | THE NINE QUESTIONS (COGNITIVE POINTERS) | THE SEVEN STAGES (SELF-DEVELOPMENT) | THE FIVE WISDOMS (LAYERS OF REALITY) |
|---|---|---|---|
| 1 | *Thought:* What is the purpose of this study? | *Inquiry:* Focus and intent. | - |
| 2 | *Knowledge:* What are the basic facts? | *Discovery:* Gathering data. | - |

| | | | |
|---|---|---|---|
| 3 | *Union:* How does this connect to all else? | *Transcendence:* Rising above. | *Things as they are:* True reality. |
| 4 | *Separation:* How is this unique/different? | *Freedom:* Finding boundaries. | *Principles:* The underlying laws. |
| 5 | *Selfhood:* What is its core essence? | *Action:* Expressing essence. | *Potential*: What it can become. |
| 6 | *Selflessness:* What system does it serve? | *Expansion:* Integration. | *Contrasts*: Relationship to others. |
| 7 | *Completion:* Is the review exhaustive? | *Creation:* Forming new info. | *Things as they should be:* Reshaped world. |
| 8 | *Creative Truth:* How has this changed *me*? | (Next Stage: *Inquiry*) | - |
| 9 | *Awareness:* How is my worldview updated? | (Next Stage: *Discovery*) | - |

This table does not impose a constraint on learning. It demonstrates a necessary relationship: (a) cognition transforms the learner, and (b) transformation alters the perceived structure of reality.

## The alignment

The cognitive process is structured here as nine questions.

These questions are derived from the model refined by Iqbal (Chapter 13). They provide a functional starting point. Other formulations are possible. The underlying relationship, however, remains constant: cognition, self-development, and perception of reality evolve together.

Each question corresponds to a stage in the self-development of the learner. The process begins with the question, 'What is the purpose of this study?' This question produces focus and intent. In this model, the question is termed 'Thought', and its internal effect is termed 'Inquiry'.

The first two questions ('Thought' and 'Knowledge') produce internal change only. They correspond to Inquiry and Discovery—the first two stages of self-development. External reality, or its perception, remains unchanged. Things continue to appear as they are. The corresponding rows in the final column ('The Five Wisdoms') are therefore blank.

With the third question, perception changes. The question, 'How does this connect to all else?', produces a shift. Internal development continues, but now perception of reality also transforms. Things are no longer seen merely as they appear. They are seen as they are. This marks the first layer of reality beyond appearances, represented in the third row of the final column.

## Spirals, not repetitions

Each question produces internal transformation and reshapes perceived reality. This correspondence extends up to the seventh question.

The seventh question completes the process. Internally, a new version of the self has been created. Outwardly, reality appears as it should be, in light of this completed development.

The eighth question—‘How has this changed me?’—does not correspond to an eighth stage of development. It initiates a new cycle. This question is itself an inquiry, and inquiry is the first stage. Therefore, a new cycle of self-development begins within the same cognitive process.

This new cycle differs from the first. It begins with an inquiry into what has just been created. The ninth question—‘How is my worldview updated?’—advances this new cycle into its second stage: discovery.

Cycles of self-development do not repeat. They expand. They spiral outward, like fractals.

This structure also appears in history. The seventh stage of the ancient cycle forms the basis of the first two stages of the modern cycle (Chapter 3). The modern cycle extends this development further.

The first two stages of the new cycle—the new inquiry and discovery corresponding to the eighth and ninth questions—do not produce a new layer of reality. What has been created remains present. The final two rows in the last column are therefore blank.

## Afterword

The ‘9–7–5’ framework is a tool. It is not a totem or a fetish.

It does not compete with frameworks that uphold the primacy of the Will and recognise learning as a process linked to self-development and perception of reality. Such frameworks may take different forms.

This framework challenges models of education that treat knowledge as a substance that can be packaged and delivered.

Knowledge is not transferable as an object. It is not a static terrain. It is dynamic. Like reality, it operates under relational conditions. This is the function of the ‘9–7–5’ algorithm: to make that structure explicit.